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515 leads to the belief that the terms employed to designate them, to
576 easily interchangeable, refer to more general forms of behavior.

515 To blow the nose, one takes in both hands a twig or a stalk of dry grass, folds it in two, and pinches the nose in this improvised nut-cracker while blowing strongly. The mucus is collected by pinching the instrument together under the nose, and the whole thing is thrown away after having been plunged into the sand to dry it.

514 The men urinate standing or while walking. The women crouch, leaning slightly forward and sprinkle themselves with sand to dry themselves. The children act like the adults of their sex, except that the little girls often urinate standing up with their legs separated. The men defecate alone in the bush neighboring the camp, the women do the same, or go in a group. On such occasions one perceives the reality of the group formed by the girls and the secondary wives of polygamous marriages. Thus, a3, a4, a5, a8, a19, and a20 are accustomed to isolate themselves by twos, threes or fours. Elimination is done in a crouched position, in a hole summarily dug in the sand with the hands, or directly on the ground. A small branch is used to clean oneself, and sand, for drying.

●5+1 The women are forced into isolation only at the time of their (43) first menstruation. (1). Following this, they are only subject to

1. Cf. Below, p. 109.

certain alimentary and sexual prohibitions:

6. jaquidage eééé eééé eééé kano kano kano kano
kano hanahé bulle tamfédige. (bl).

The woman has her menses every two moons (7), then she waits one day, one day, one day, one day, the next day she can eat, copulate.

The taboo on eating for five days is not rigorous, and usually concerns certain types of food. Besides this, a woman cannot bathe during her menses, as is, of course, the general rule for the two sexes during this period. One goes to the river to put water in a gourd and pour it over the body while crouching. Otherwise, the woman takes care of all her habitual occupations. No precaution is taken against

841 the flow of blood, and as no trace of it is noted, it must be supposed
147 that it is greatly reduced (2).

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2. Among the Bororo, on the contrary, it is easily seen which women are indisposed. But the above remarks seem to be indicative of a fairly general state of affairs

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among South-American Indians. Since the sixteenth century, travelers have often been amazed by the insignificance of the menses of Indian women. Thus: "In the period of about one year which we spent in that country, ordinarily associating with the people, we have never seen the women have their menses" (J. de Léry, *Voyage fait en la Terre du Brésil*, Gaffarel, Paris, 1880, Vol. II, Ch. 17, p. 92); and more recently: "no one notes when they go through certain difficult periods peculiar to their sex" (Tocantins, "Estudos sobre os Mundurucos," *Revista do Instituto Historico e Geographico Brasileiro*, Vol. 40, 1877, p. 113). On the other hand, the text just cited could be interpreted in two different ways: the vocal inflexion of the informant suggested that the expression edêde edêde edêde signified "(this) moon (yes), (this) moon (no), (and this) moon (again)", meaning "every other moon" and not—as it is also grammatically possible—"moon, moon, moon," that is "every moon." The first sense would constitute a sort of physiological scandal, but remains, nevertheless the most probable. In fact, it is possible that the periodic indispositions are less important and more irregular among South-American women than in the case among the whites.

842 The Nambikwara have a very clear idea of the relationship between sexual intercourse and conception. It is frequent that an Indian [20] clarifies that paternity relationship is one of the blood, and not classificatory, by forming a ring with the thumb and index finger of the left hand, into which he introduces the index finger of the right hand which he glides back and forth. After this demonstration, he indicates the child saying: taçete, taçete, "my child, my child" (3).

3. From the same observation made by Joazeiro Pinto (loc. cit. p. 255) more than twenty years earlier, one can conclude that this gesture does not constitute an individual innovation, but a stylized social conduct.

842 Etymology points out the connection between the two phenomena: 683 in the eastern dialect, "copulate" is translated gãtãdãtã and, 177 in the central and southern dialects, tamãdãtã, tupãtã. These three terms are attached to the respective forms [64] for "father": shãtãtã (tãtã = mac, a), tamãdãtã, gãtãtã. On the other hand, in the northern

80 baked manioc and other food which they have been preparing. When the messenger leaves with the food it is a sign that the men will return to camp after sunset.

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314] Before the men arrive the women wash the girl and paint her with a mixture which includes latex from the rubber tree. A series of dots are painted on her face, breasts, abdomen, and thighs (pl. 4, e and f). When the men come in they dance in front of the girl's hut. She then comes out and is given a name and everyone tries to give her a necklace or some other object. During the night men and women join in the dance, holding hands and dancing in a circle, the dance steps being stamped out with the right foot in the direction in which the circle is moving. A special puberty song is also sung.

88/ The Nambicuara tell of a strange medicine known only to the shamans which is given to girls during the puberty ceremony. It is a blue liquid which, when taken internally, stops menstrual bleeding for the remainder of the girl's life. The Waktin claim that they do not use it but that the other Eastern Nambicuara band do. The missionaries informed me that the Kintaru use this medicine, and the missionaries seemed to think that it was effective.

MARRIAGE

52 There is no special marriage ceremony, for when young people go through the puberty rites they are ready for marriage and a mate is selected for them by their parents. The young man, who is to become the husband of a girl just out of puberty, goes to her parents and helps his future father-in-law build a small hut, and when it is finished the young man tells the girl to come out hunting with him. She takes a burden basket and they go off into the woods. In the afternoon the man builds a fire and tells the girl to prepare some food and honey. After the food has been eaten he tells the girl to come and he builds him near the fire. She is supposed to resist and he takes a stick and threatens her. He then has sexual intercourse with her, and when they come back to camp that night they are accepted as a married couple. When wives are acquired by inheriting the widow of a brother or by abduction from other bands, no ceremony is held.

[p. 184 (A)]